Mr. K. Ayyappan.—There is no reason why it should be opposed at this stage.

Mr. A. Sankara Poduval.—If the President allows me I shall also make a brief statement of my position. The objects and reasons assigned to this bill show that love knows no distinction of caste, creed or colour. All restrictions upon marriage between various castes and creeds should be removed. I submit at this time when we have got so many different castes and creed here and then the problem of development of different castes and community is engaging our attention there is no reason why this intercaste Civil Marriage Bill should be introduced here. Here again, this is simply an appendage to the Caste and Religious Disabilities Removal Bill. It is simply in the nature of a corollary to the other main bill and my own opinion is that it will be productive of immense harm to all the several classes and creeds in Cochin. Of course, it is unnecessary that I should dilate upon this subject now because if leave happens to be given there will be time enough to consider the question in detail. I submit that there is absolutely no reason for granting leave. The bill is bound to disrupt society and it will be highly prejudicial to all classes and creeds of His Highness' subjects in the State. It would promote licentiousness and immorality and it will be an impediment to the steady progress of His Highness' subjects in the State.

Motion put and carried.

Resolutions on matters of General public interest

15. Proclamation to abolish untouchability and unapproachability (*contd.*)

Mr. T. A. Ramachandra Ayyar.—Will the Hon'ble Mover give a clear definition of the word 'Untouchability'.

Mr. K. Ayyappan.—It is very difficult to define things. Everybody knows what untouchability is. Please define a mango. It is very difficult. Yet everybody knows what a mango is.

Mr. T. A. Ramachandra Ayyar.—Does it include temple entry also. The same is not the case with the mangoes. That is the difference.

Mr. Joseph Pettah.—Mr. President, Sir, I rise to support this resolution and I hope I would not be considered as intruding upon a matter which is a domestic affair of the Hindu Community. I have ventured to support this motion, first because I think it seeks to vindicate one of the most fundamental birthrights of a man. (*Hear, hear.*) I have also ventured to support this motion because I think it would remove a slur which has all along been cast upon the sacred personality of the individual. Again, I have ventured to support this motion be-

LIBRARY ARCHIVES Kerala Legislative Assembly

cause I understand from a very reliable quarter that it is not opposed to the religious rights and usages of the Hindu Community, but it is only a social excrescence which has grown up in course of time.

Students of history, if we can put a historic interpretation upon the caste-system, know, that the development of castes has been on account of the necessity of division of labour and that the caste-system did not exist among the ancient Aryans. If that interpretation is correct, we find that this is a social usage or a social excrescence which has grown up in course of time and which might be removed when the major portion of public opinion has turned against it. So I say once again that I have ventured to support this resolution because it is in accordance with the enlightened public opinion of the people of Cochin and also in accordance with the enlightened public opinion of the Hindus themselves. Had it been against the enlightened public opinion of my Hindu friends I would have not ventured at all to support this resolution. Because in that case it might be interpreted as an intrusion into the domestic affairs of a particular community which would not be warranted on my part. Bat I understand that it is in accordance with the enlightened opinion of my Hindu friends; and the necessity of legislation in this case would be to broaden what is already an enlightened public opinion into a general public opinion. Legislation, it is true, can only follow public opinion and cannot anticipate it. A piece of legislation, which is contrary to public opinion, would defeat itself and would not be a practical measure. But we have to make a difference between enlightened public opinion and general public opinion.

It would be very difficult if we are to wait for a piece of legislation until we have every man and woman converted to a particular opinion. So, we look to enlightened public opinion and legislate accordingly, so that this enlightened public opinion may be broadened into the general public opinion of the people. It may be there are difficulties of a practical character, and there may be difficulties of a legal nature. Now in the first place about the difficulies of a legal character, the Hon'ble Member for Trichur was referring to difficulties of a legal and technical nature. He said that a proclamation of the type contemplated by the resolution, is a matter of Royal Prerogative and does not come under the purview of the Government. There may be some truth in that. But I say, even if that is so, if this resolution is unanimously passed by the Council, Government can very well on that authority make a recom-

LIBRARY ARCHIVES Kerala Legislative Assembly

mendation to His Highness to exercise His prerogative in the matter and His Gracious Highness, seeing that this is the unanimous wish of the accredited representatives of the people of Cochin, would condescend to comply with our humble equest. Therefore, I think it would serve a useful purpose if we pass this resolution in this Council; and it would be better if we pass it unanimously.

Again, even if that could not be done, the Government can do another thing. The first thing is possible and it is feasible also. Another thing can also be done. Government can simply refuse to take cognizance of untouchability and unapproachability. In this case also people would not be in a position to enforce untouchability and unapproachability. Whether there will be any legal or technical difficulty to such a course of action, I cannot say for certain. At any rate the first suggestion itself is practicable and a Proclamation is fully within practical politics. And I understand that the Hon'ble Member for Trichur is inclined to support this motion if it is slightly amended so as to read "that it be a recommendation to the Government to make a recommendation to His Highness the Maharaja to issue a Proclamation". That would only be a verbal change. I understand that when we make a recommendation to the Government what we want is that the Government should get it done by the proper authorities concerned. If the Government as Government is not in a position to do it, Government can take the necessary steps to get the thing done.

Then again there may be this question: how this untouchability and unapproachability are going to be removed by a Proclamation. I submit that such a Proclamation would go a very long way in creating public opinion. A Royal Proclamation on this subject will have a tremendous effect in shaping and forming public opinion, and that is what is needed. The slow movement of reform can be accelerated if there is a Proclamation of the type contemplated by this resolution. In all countries, as, for example, in the sister State of Travancore where such reform has taken place in the matter of animal sacrifice, and of abusive language on religious occasions, this has been done by a Royal Proclamation. Yesterday the Member for Kattur asked me to say something about the practice in ancient Rome. We need not go to Rome. Even Modern History would give us examples of such reforms being initiated by the Government. The advantage of such a step is that it would give an impetus to the popular movement. There are many people who would otherwise be very strongly influenced by that human virtue, or perhaps disvirtue, known as inertia. If there is a Proclamation, all these

LIBRARY ARCHIVES Kerala Legislative Assembly

people would also fall into line with that reform, and we shall speedily attain the object of our aspirations, that is the removal of such disabilities as are a slur and stain on human individuality, en the sacred personality of man. Surely, as regards the goal, I think there would be no difference of opinion among the Hon'ble Members. The only thing is how to achieve the object as soon as possible and whether the action now proposed would be an effective means for that. I submit that this method of a Proclamation would be a very useful and effective measure for accelerating reform in this direction. For these reasons I beg to support this resolution very strongly.

Mr. E. Ikkanda Warriar.—Sir, I wish to support this resolution. I do not wish to make a long speech. This subject has been before the public for a long time. It has been agitated in thousands of platforms and papers. I think a vast majority of His Highness' subjects are also prepared for the coming of this event although many of them are trying to put it off to a distant date. If you ask anybody, even the most orthodox Hindu will now be prepared to admit the justice of the case, that is brought forward in this resolution although he may say that you will have to wait for some time and then everything will be alright. This is the ordinary reply that we get from the orthodox Hindu public. My submission is there will be no end if we wait until we get all the people ready to accept the spirit of the resolution. So some action on the part of the Government in this direction would help this great humane movement that has been going on throughout the country. I had the pleasure of supporting a similar motion brought forward by the same Hon'ble Member about a year and a half ago and I remember very well that the Diwan then promised at the end of the discussion of the motion that he would convey to His Highness the Maharaja the request contained in that motion. We do not know whether that has been done and whether His Highness has been pleased to give any reply. Whether that has been done or not, I request the present Government to accept this resolution and act up to it. With these few words I commend this resolution for the acceptance of this House.

Dr. A. R. Menon.—Sir, I have great pleasure in supporting this resolution. But before saying a few words on this subject, I should like to make it clear that the intention of the mover in submitting this resolution is to invite the Government to advise His Highness the Maharaja to issue a Proclamation doing away with this atrocious custom. There is a misunderstanding that this is interfering with the prerogative of the crown. If it be so, there is no such intention either on the part of the mo-

LIBRARY ARCHIVES Kerala Legislative Assembly

ver or myself. But what he actually meant was that if in the light of the opinion expressed in this House, the Government think that sufficient help is forthcoming for taking such a drastic step, they may be pleased to tender this advice to His Highness the Maharaja. As constitutional advisors they are entitled to do that, and through constitutional advisors we want to approach His Highness. By passing this resolution—I have not the least doubt that it will be passed—if you are expecting any benefit resulting from it, the main responsibility for it shall rest not with the Christians nor with the Mahomadans nor with the Jews, but with the caste-Hindus themselves. Because we are the very people who should do all in our power to translate this resolution into action, and if the Members of this House, who happen to be caste Hindus do not themselves take an active part, then this resolution will not do much good in raising the status of the depressed and the backward classes. We must so act as to set an example to the other members of our community. We must endeavour to bring home to their mind the sufferings and humiliation inflicted upon these people by perpetuating this accursed social custom. We must also remember that it is our duty to realise that because the Diwan happens to be an Englishman, in all such matters we must render him more help and more assistance than would be necessary in the case a Diwan who happens to be an Indian himself. That is the position. Therefore, we should not, if we are not convinced that this reform is absolutely necessary for the future regeneration of this State, not only this State but the whole land known as India of which this is only an infinitesimally small part, lend our support to this resolution. But once you extend your support to this reform, it will be your duty to smoothen the path of the Government in ushering in this reform. If you are not prepared for it, it would be more in keeping with your honesty to oppose openly this resolution. There is no use supporting this resolution here and going out and playing foul. In social matters you are obliged to render more active help to the administration than would be the case a year ago. That must be clearly understood. That is the point that I wish to impress upon this House and especially upon the caste Hindu section, of it. There is no use talking about nationalism, high political principles and ideas of self-Government if you are not prepared to face the realities and accept the fundamentals necessary for establishing self Governing institutions in this country. Of all such fundamental conditions one most necessary, the most important one is the doing away with this most atrocious custom which has gradually crept into society to the

LIBRARY ARCHIVES Kerala Legislative Assembly

detriment of all concerned. As the Hon'ble Member for Adoor observed, I myself do not know much about religion ; I do not read about them. I think all of us can reach heaven without meddling with these religious books, I do not think that there is anywhere mentioned in the Hindu scriptures that people should not be seen, should not be approached or should not be touched. You want self-Government, responsible Government and you do not want to see or touch your own people. The position is absurd. It is nothing but pure hyprocrisy or gross ignorance equally bad. In dealing with the affairs of the people, if you are very serious about it, and if you believe in the future regeneration of this big country, the first step that should be taken is to do away with this custom and the great Indian National Congress has placed such weight upon this proposition that the removal of untouchability constitutes the central plank of its platform.

Mr. K. M. Ibrahim.—On a point of information.—I want to know whether you are referring to the existence of untouchability and also you are referring to our aspirations for self-Government. Do you mean to say that if only untouchability is removed you can have self-Government ?

Dr. A. R. Menon.—My humble opinion is, it is an essential condition for any progress that such atrocious customs which eat into the vitality of our race should be done away with. I shall not dispute the fact that each one is entitled to have his own opinion. I shall give out my opinion. You can accept it or reject it as you like. As I happen to be a follower of the Indian National Congress in politics, it is my bounden duty not only to speak here but to act as far as it lay in my power in translating these aspirations into realities. Therefore, for these various reasons, I have great pleasure in supporting this resolution, and as far as I am concerned, ever since intelligence has dawn upon me, I have not observed these customs. You can't prefer a charge against me that you preach a thing but you do not practice it. I have refused to observe this custom all through my life.

Mr. C. A. Ouseph.—Sir, I support this resolution. I have to say only a word about the legal and administrative difficulties raised by the Hon'ble Member for Trichur. His point is very easily answered. Resolutions all come in the form of recommendations to the Government. The difficulty of the Member for Trichur is that the right to issue a proclamation is a prerogative of His Highness the Maharaja. According to the Civil List corrected up to Kumbham 1105, the Government consists of His Hsghness the Maharaja, the Diwan, the

LIBRARY ARCHIVES Kerala Legislative Assembly

Sarvadhikariakar and the Secretary to the Diwan. So that there is absolutely no difficulty of any kind.

Mr. A. Sankara Poduval.—Sarvadhikariakar is Government.

Mr. K. M. Ibrahim.—Sir, I rise to support this motion, not because I entertain the least doubt about the unanimous support the measure will receive at the hands of this House, the superior good sense of which must have reached the four corners of the world by this time. Untouchability and unapproachability execept in cases of the offensively dirty is a colossal insult to the hallowed human nature and I request the Government to forthwith accept the resolution.

Mr. K. Mohamed Seethi.—I have very little to speak on this resolution. But in view of the importance of the recommendation in this resolution I thought it my duty to make my humble contribution also to the debate. With regard to the argument based on administrative difficulty in accepting the resolution there is no point in it at all. Probably, reluctance on the part of some members to support this recommendation might probably, be manifesting itself in the form of difficulties on technical grounds and we can only hope that in the course of the discussion that reluctance due to sentiments and prejudics might disappear. The word "proclamation" itself made mention of in the resolution clarifies the point that it is a recommendation and a request to His Highness the Maharaja, because a proclamation can only be issued by His Highness the Maharaja and not the Diwan. Then, another point worth considering is that we had the very same discussion in a previous Council when a Hindu Diwan presided over the deliberation of this Council and he without any difficulty agreed to make a recommendation to His Highness the Maharaja to issue a proclamation abolishing untouchability and unapproachability. So, even from the point of view of Hindu sentiment we do not find any difficulty in making the recommendation for a proclamation of His Highness the Maharaja. As for the attainment of self-Government the existence of untouchability and unapproachability will go a long way to impede and retard the progress of the country in the direction of self-Government. I do not however subscribe to the view that the removal of this course is a condition precedent to self-Government. But even if self-Government is attained, there can never be social contentment and prosperity unless and until this inequality and this curse of untouchability and unapproachability disappear from society. So, in any case whether we attain or fail to attain self-Government, a disappearance of this social canker is essential. This

LIBRARY ARCHIVES Kerala Legislative Assembly

help sought from the Government will successfully work for the removal of untouchability.

Mr. I. N. Menon.—Is there any law, Sir, on this subject that anybody is untouchable or unapproachable?

Dr. A. R. Menon.—What you say has almost the force of law in this country now.

Mr. I. N. Menon.—I can very well understand that if there is a law we can repeal it, and if there is no law, it can be penalised.

Mr. E. Ikkanda Warriar.—There is no written law, but it is customary law. It is accepted by courts.

Mr. M. K. Raman.—I have very great pleasure to express my feeling of gratitude towards the Hon'ble Members who spoke very sympathetically on the resolution before the House. I have absolutely no hesitation to say that our State is progressing in the right direction and before long we will be able to realise many of our aspirations more easily here than in our Sister states. Of course, I am sure that the Member for Trichur also did not mean seriously by his objection, his technical objection or his legal quibble. I think in his heart of hearts he must also be a sympathiser with this movement. I am sure that the Government will have absolutely no objection to accept this resolution and to issue a proclamation accordingly because as I understand the very motto of our Government is "Honour is our family Treasure" and it is that self-same honour and self-respect we have embodied in this resolution for this issue of a proclamation. So, I request one and all the members to support this resolution unanimously and to carry it out.

Mr. M. Krishna Menon.—Sir, I am really surprised at the long speaches delivered in this House with regard to this question of removing untouchability and unapproachability. A few days back there was a Conference of the Ladies of Cochin State at Ernakulam presided over by a Princess of our Royal Family. They passed a resolution that these so called untouchables should be allowed to enter all the temples in the State. Why then make speeches, I ask, in this House with regard to this question?. We fight for home-rule. If you are anxious to have real home-rule vote for this motion unanimously.

Mr. T. S. Sesha Ayyar.—Sir, as stated by some Hon'ble Members of this House, a cut motion was passed in the Budget Session of 1105 on this subject. That has been a token cut and the subject has been engaging the attention of the Government.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—സർ, എനിയ്ക്ക് അത്ര മാത്രമായി പറയുവാനുള്ളത് ന്യായമവഷ്യത്തെ സംബന്ധിച്ചാണ്. സമുദായ

LIBRARY ARCHIVES Kerala Legislative Assembly

ത്തിന്റെ രക്ഷയ്ക്കും അതിന്റെ പുരോഗതിയ്ക്കുമാണ് നിയമം. വക്കീലന്മാർക്ക് ഇഷ്ടംപോലെ നിയമത്തെ വ്യാഖ്യാനിയ്ക്കാമെന്നും എനിയ്ക്കറിയാം. എന്നാൽ നിയമസഭയിൽ അങ്ങിനെ പ്രവർത്തിയ്ക്കരുതെന്നു് ഞാൻ അവരോടപേക്ഷിയ്ക്കുന്നു. നിയമത്തിന്റെ ന്യൂനത കൊണ്ടു നമുക്കു മുന്നോട്ടുപോകാൻ തരമില്ലാതിരിക്കുന്നുവെന്നു കണ്ടാൽ ആ ന്യൂനത പരിഹരിയ്ക്കയാണ് സഭയുടെ കടമ. ഈ സഭയിൽ വക്കീലന്മാർ നിയമനിർമ്മാതാക്കളായി വാദിക്കണം. ഈ നിശ്ചയം നടപ്പാക്കുവാനുള്ള സകല നിയമ തടസ്ഥങ്ങളും മാറ്റുവാനാണ് അവരുടെ നിയമ വൈദഗ്ധ്യം ഉപയോഗിയ്ക്കുന്നതു്.

പിന്നെ മഹാരാജാവിന്റെ പ്രിറോഗെറ്റീവിനെപ്പറ്റി പറകയാണെങ്കിൽ ഏതു ബില്ലിനും അവിടത്തെ അനുമതി ആവശ്യമാണ്. സ്വീകാര്യങ്ങളിലും അവിടേയ്ക്ക് പ്രിറോഗെറ്റീവ് ഉണ്ടു്. ഈ കാര്യത്തിൽ മാത്രം അതു പറയേണ്ട ആവശ്യമില്ല. പൊതുജനാഭിപ്രായം മഹാരാജാവിനെ അറിയിയ്ക്കുമാത്രമാണ് നമ്മൾ ചെയ്യുന്നതു്. പിന്നെത്തെതു അവിടുന്നു ചെയ്തുകൊള്ളും. മഹാരാജാവ് അയിത്തത്തിനു് അനുകൂലിയല്ലെന്നറിഞ്ഞാൽ ജനസാമാന്യം അയിത്തത്തിനു നിർബന്ധം പിടിക്കയില്ല. ഈ ആചാരം നിഷ്ഠുരമാണെന്നുനമുക്കറിയാം. പക്ഷെ സാധാരണക്കാർക്ക് അതറിഞ്ഞുകൂടാ. അയിത്തംപ്രമാണിച്ചു പുലയരാദികളെ തല്ലിയ്ക്കാൻതിരുമനസ്സിലേയ്ക്കു തുപ്പിയാകുമെന്നു ധരിച്ചിട്ടുള്ള ജനങ്ങൾ വളരെയുണ്ടു്. ആ കൂട്ടത്തിൽ ചില ഉദ്യോഗസ്ഥന്മാരുംപെട്ടും. ഈ തെറ്റിദ്ധാരണ മാറ്റാൻ ഈ നിശ്ചയത്തിൽ പറയുന്ന വിളംബരം വളരെ സഹായിയ്ക്കും. അതു അയിത്തോച്ചാടനത്തിനു് വളരെ ഉപകരിയ്ക്കും. തുല്യവപേക്ഷർ മെമ്പരോടു എനിയ്ക്കൊരപേക്ഷയുണ്ടു്. അദ്ദേഹത്തിന്റെനിയമപാണ്ഡിത്യവും നിയമമുടി കീറുവാനുള്ള സാമർത്ഥ്യവും ഇതിനെ സഹായിപ്പാൻ ഉപയോഗിച്ചാൽ കൊള്ളാം. അദ്ദേഹത്തിനു് ഇതിനതു വിരോധമില്ലെന്നു പറഞ്ഞു. എന്നാൽ അദ്ദേഹം എന്റെ രണ്ടു ബില്ലുകളും തടഞ്ഞപ്പോൾ സംശയം തോന്നുന്നതുകൊണ്ടാണ് പറയുന്നതു. നമ്മുടെ ദിവാൻ വിദേശിയും ക്രിസ്ത്യനുമായതുകൊണ്ടു് ഈ വക കാര്യങ്ങളിൽ എന്തെങ്കിലും പ്രവൃത്തിപ്പാൻ വലിയ പ്രയാസമുണ്ടായിരിയ്ക്കയില്ല. അതുകൊണ്ടു ഈ നിശ്ചയം ശക്തിയായ പൊതുജനാനുകൂല്യം ഉണ്ടെന്നു അദ്ദേഹത്തെ മനസ്സിലാക്കേണ്ടതുണ്ടു്. നിശ്ചയത്തോടു വാസ്തവത്തിൽ അനുകൂല്യമുള്ളവർ മാത്രം അനുകൂലിച്ചു വോട്ടു ചെയ്താൽ മതി. ഇന്നിയ്ക്കുന്ന കാലത്തു ഈ സംഗതികളെ എതിർക്കുന്നവരെ—ഈ ദുരാചാരങ്ങളെ നിലനിറുത്തുവാൻ ശ്രമിയ്ക്കുന്നവരെ—അന്ധന്മാർ, ലോകദ്രോഹികൾ, ജനദ്രോഹികൾ എന്നുമാത്രമെ ജനങ്ങൾപറയുകയുള്ളു. ആലുവാപ്പുഴയിലെ മലവെള്ളപ്പൊക്കത്തെ ഒരു പൊതുമുവഞ്ചി

LIBRARY ARCHIVES Kerala Legislative Assembly

യിൽ മണ്ണിറക്കി തടയുവാൻ ഒരുങ്ങുന്നതുപോലെയാണ് മഹാത്മാ ഗാന്ധി മുതലായവർ തുടങ്ങിയിരിയ്ക്കുന്ന ഈ പരിഷ്കാര പ്രവാഹത്തെ തടയുവാൻ ഭാവിയ്ക്കുന്നത്".

നിങ്ങൾക്കു നിങ്ങളെത്തന്നെ ഇഷ്ടമുണ്ടെങ്കിൽ ഇതിനെ പിന്താങ്ങണം. പുലയക്കും, പറയക്കും വേണ്ടി ഇതിനെ നിങ്ങൾ പിന്താങ്ങണമെന്നു പറയുന്നില്ല, നിങ്ങൾക്കുവേണ്ടിത്തന്നെ, നിങ്ങളുടെ രാജ്യത്തിനുവേണ്ടിത്തന്നെ. നിങ്ങൾ ഇതിനെ പിന്താങ്ങുവിൻ! അങ്ങിനെ നിങ്ങൾ ചെയ്യുന്നതു് ഗവൺമെണ്ടിനുതന്നെ ഒരു താങ്ങായിരിക്കും. അതറിഞ്ഞാൽ ഗവൺമെണ്ടിനും അധമ്മകൈപ്രവൃത്തിക്കുവാൻ സാധിയ്ക്കുന്ന ഈ നിശ്ചയം ഒരു സമുദായത്തെയും ആക്ഷേപിക്കാനും, ഒരു വർഗ്ഗക്കാരുടേയും അവകാശങ്ങളിൽ കയ്യിട്ടുവാരാനുമല്ലാ കൊണ്ടുവന്നിട്ടുള്ളതു്. നമുക്കു സ്വയം ഭരണം കിട്ടിയാലും ഇല്ലെങ്കിലും അയിത്തം പോകണം. എല്ലാവരും യോജിച്ചു ഇതിനെ പിന്താങ്ങണമെന്നപേക്ഷിച്ചുകൊള്ളുന്നു.

The Resolution was then put and carried.

16. Purchase of stamp papers for the execution of documents.

Mr. A. Eachara Menon.—Sir, the resolution standing in my name runs thus:—This Council recommends to the Government that the strict injurction to purchase stamp papers at one and the same time for the execution of a document be done away with.

Sir, the custom in vogue now when a document is to be written is that the necessary stamp papers have to be purchased at one and the same time. Suppose for a document 15 Rs. paper is required. If the vendor has not the 15 Rs. paper and if he had to give a ten rupee paper and a five rupee paper he has to endorse on the back of the five rupee paper that that paper was sold to make up the fifteen rupee paper with the ten rupee paper given with it. So much so that if a person purchases a five rupee paper and if he finds no use of it then, he cannot use it with another paper of five rupees if he wanted a ten rupee paper. Hence he is put to great loss. It is to avoid such loss that I have brought this resolution. In British any paper purchased at any time can be associated with other papers purchased at various times as necessity occurred. I do not think the Government will have any difficulty in accepting the resolution.

Mr. T. A. Ramachandra Ayyar.—Is there any rule?

Rao Sahib Mr. T. V. Kasturi Ranga Ayyar.—There is no rule. There is no injunction at all as said by the Hon'ble Member.

Mr. A. Eachara Menon.—But that is the custom.

LIBRARY ARCHIVES Kerala Legislative Assembly